

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840



Kidderminster Branch Chapel

(See page 319)

“ . . . Into its shining corridors

Our songs of praise we'll bring. . . .”

THE SANCTITY OF MARRIAGE

By PRESIDENT DAVID O. MCKAY

THE exalted view of marriage as held by the Church of Jesus Christ is given expressively in five words found in the 49th section of the Doctrine and Covenants: "Marriage is ordained of God."

That revelation was given in 1831 when Joseph Smith was only twenty-five years of age. Considering the circumstances under

which it was given, we find in it another example among hundreds of others corroborative of the fact that he was inspired of the Lord.

President McKay

President David O. McKay, author of this excellent treatise on marriage, is well known to many saints in the British mission. As a young man, in 1897, he was set apart for a mission to Great Britain, serving as president of the Scottish conference for some time.

For two years, from November, 1922 to December, 1924, President McKay presided over the British and European missions with headquarters at Durham House, Liverpool.

President McKay was ordained an apostle April 8th, 1906, and was sustained as second counsellor to President Heber J. Grant in the First Presidency, October 6th, 1934.

It is said that the best and noblest lives are those which are set toward high ideals. Truly no higher ideal regarding marriage can be cherished by young people than to look upon it as a divine institution. In the minds of the young such a standard is a protection to them in courtship. It will lead them to seek divine guidance in the selecting of their companions, upon the wise choice of whom their life's happiness here and hereafter is largely dependent. "Our home joys," says Pestalozzi, "are the most delightful earth affords, and the joy of parents in their children is the most holy joy of humanity. It makes their hearts pure and good; it lifts them up to their Father in Heaven."

And yet, if I mistake not the signs of the times, the sacredness of the marriage covenant is dangerously threatened. There are some who question whether family life is permanent as a social organization. They claim that marriage ties will be and should be but temporary, that children will be born not in families

but in the life of the state. As far as lies within our power, we must warn young couples against secret and hasty marriages.

It is vital also to counteract the insidious influence of printed literature that speaks of the "bankruptcy of marriage," that advocates trial marriages, and that places "extra-marital relations" on a par with "extra-marital friendships."

I mention these things not in the spirit of pessimism nor as a crier of impending calamity, but with the desire to call attention to the necessity of our maintaining the high standard of marriage set forth in the revelations of the Lord.

Parenthood, and particularly motherhood, should be held as a sacred obligation. There is something in the depths of the human soul which revolts against neglectful parenthood. Re-

cently an incident occurred in one of the European countries which illustrates how the sense of humanity is injured when a mother selfishly and wilfully fails to take care of her children. When I read that capital punishment had been meted out to such a woman I thought that the state was almost barbarous, but really it was not the execution of the law that was so terrible but the woman herself who by cruel neglect of her children committed the crime against humanity. How deep-seated is this soul-condemnation of one who will sacrifice a child for her own indulgence or even to save her own life, is impressively set forth by Robert Browning in his dramatic idyll, descriptive of a mother who had to pay the extreme penalty for having lived to tell the story of her children's death.

A mother bears a child : perfection is complete
 So far in such a birth. Enabled to repeat
 The miracle of life,—herself was born so just
 A type of womankind, that God sees fit to trust
 Her with the holy task of giving life in turn.

How say you, should the hand God trusted with life's torch
 Kindled to light the world—aware of sparks that scorch,
 Let fall the same? Forsooth, her flesh a fireflake stings:
 The mother drops the child! Among what monstrous things
 Shall she be classed?

The fox-dam, hunger-pined, will slay the felon sire
 Who dares assault her whelp; the beaver, stretched on fire,
 Will die without a groan; no pang avails to wrest
 Her young from where they hide—her sanctuary breast.
 What's here, then? Answer me, thou dead one, as I trow,
 Standing at God's own bar, he bids thee answer now!

IT is an extremely dramatic presentation, but it illustrates that something which God has implanted deep in every human breast that parents cannot with impunity shirk the responsibility to protect childhood and youth.

There seems to be a growing tendency to shift this responsibility from the home to outside influences such as the school and the church. Important as these outward influences are, they never can take the place of the influence of the mother and the father—constant training, constant vigilance, companionship, being watchmen of our own children, are necessary in order to keep our homes intact.

The fact cannot be too strongly emphasized that the real source of security of any nation rests in the well-ordered and properly conducted home. The character of the child is formed largely during the first twelve years of his life. It is estimated that in that period the child spends sixteen times as many waking hours in the home as in school, and more than one hundred times as many hours in the home as in the church. Every child is, to a great degree, what he is because of the ever constant influence of home environment and the careful or neglectful training of parents.

“Teach the child self-respect,” says Luther Burbank, the great plant wizard. “Train it in self-respect, just as you train a plant in better ways. No self-respecting man is ever a grafter. Above

all, bear in mind repetition, the use of an influence over and over again, keeping everlastingly at it. This is what fixes traits in plants, the constant repetition of an influence, until at last it is irrevocably fixed and will not change. You cannot afford to get discouraged. You are dealing with something far more precious than a plant—the precious soul of a child.”

There are three fundamental things to which every child is entitled. First, a respected name; second, a sense of security; third, opportunities for development.

The family gives to the child his name and standing in the community. A child wants his family to be as good as those of his friends. He wants to be able to point with pride to his father and feel an inspiration every time he looks at his mother. It is a mother's duty so to live that her children will associate with her everything that is beautiful, sweet and pure. And fathers, even the poorest of us, from a financial standpoint, may so conduct our lives as to be able to say to our sons in the words of a poet:

“I have no wealth to leave you, and no fame.
This must be your inheritance: my name. . . .
I have tried to make my name synonymous
In all men's minds, with things the most worthwhile. . . .”

In regard to the sense of security, every child is entitled to food, shelter and raiment, and he should feel in his home a safe and comfortable protection from the outside world. “He needs parents who are happy in their adjustment to each other, who are working hopefully toward the fulfillment of an ideal of living, who love their children with a sincere and unselfish love.”

In this phase of family life the Church can render excellent service. No other organization in the world is so well prepared to know the physical and economic condition of each person as is the Church of Jesus Christ of Latter-day Saints. Now is an opportune time for the Church to demonstrate its efficiency not only in knowing the needs of the destitute but in supplying their needs.

IN teaching children, it should ever be kept in mind that “behaviour is caught, not taught.” Example is more potent than precept. Parents have the duty to be what they would have their children become in regard to courtesy, sincerity, temperance, and courage to do right at all times.

While it is true that “we need not power or splendour, wide hall or lordly dome, the good, the true, the tender—these form the wealth of home,” yet the fact remains that there are certain material and cultural needs which are indispensable to successful home life. During the present crisis, to prevent the breaking up of homes, these material needs must be furnished by the group, either through the Church or the state. Here is where the complete organization of the Church should function most adequately. The material as well as the spiritual needs of every family in the Church should not only be known as I have already stated, but supplied. In a superior and effective manner the Church can also and does supply cultural needs such as education,

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"UPON YOU MY FELLOW SERVANTS . . ."

By Gordon B. Hinckley

IN verse and with carefully phrased platitudes men for centuries have dreamed and spoken of democracy and brotherhood. Most often the ideal has fallen far short of reality. But prayer and mighty faith on a spring day in 1829 set a new example. He who had been ordained "the prophet of the Highest," he who had fearlessly cried repentance unto a nation, he who had baptized the Saviour of the world laid his hands upon the heads of two men of humble birth and addressed them as "my fellow servants." The tone of comradeship in those words must have warmed the hearts of Joseph Smith and Oliver Cowdery. There was no elaborate ceremony, no blowing of trumpets—only the laying on of hands and the quiet words, "Upon you my fellow servants."

In Commemoration

All over the world the Church is celebrating this week the 106th anniversary of the restoration of the Aaronic Priesthood with special services under the direction of the Presiding Bishop's office. John the Baptist conferred the priesthood upon the Prophet Joseph Smith and Oliver Cowdery on May 15th, 1829.

Special anniversary celebrations will be held at each of the seven temples of the Church on Saturday, May 18th. Branches in the British mission are urged to join all the Church in conducting Aaronic Priesthood services Sunday, May 19th, in commemoration of the glorious event.

When John the Baptist spoke those words he brought a spirit of fellowship to the earth that the world had been without for long, dark centuries. With that salutation he instituted a democracy whose leadership was qualified not in terms of political prowess or material wealth, but rather in the quiet life that renders service and the sinlessness that bespeaks peace. In it there was no room for base panderings after power; men received their rank only as they lived virtuously and selflessly. Again to earth he brought the Priesthood of God.

He did not hand to Joseph Smith and Oliver Cowdery any sceptre with which to exercise dominion over their fellows. Infinitely better, "in the name of Messiah" he blessed them with "the keys of the ministering of angels." Thenceforth theirs was the right to receive the guidance of heaven in their day by day living. What a precious gift! When evil men were later to hound them and seek to destroy them, they were shielded and their wounds comforted by the messengers of heaven. And to all men who would accept it they were to extend the same gift.

He gave to them the power to leave behind the shrouds of sin that envelop and drag men down. From that time on theirs was the opportunity to repent, and, moreover, to preach repentance, that all men might put away the sorrows of yesterday and walk in the sunlight of a new tomorrow.

And more than all else, John pronounced upon their heads the

power to make efficacious in this day the redeeming blood of Jesus Christ, whereby men may enter the Kingdom of God. They were given the keys of "baptism by immersion for the remission of sins."

You ask, what was accomplished on that memorable 15th of May? More beautifully than the spring sunlight unfolding the leaves and opening the flowers, the prophet who had taken the Saviour into the waters of Jordan again came to earth and invited all mankind to leave behind the darkness of sin, to cease their wanderings in strife and selfishness and impurity. And to his "fellow servants" he gave power to extend to all the sons and daughters of God a new strength and a new birth.

FREEDOM OR SLAVERY

(Concluded from last issue)

By the way, I almost forgot to tell you why our branch president called me. Mother, Alfred and Renate, you remember Dora Weidemuller who married George Waldner, a non-Church member, about eleven years ago? At that time I warned her not to marry that man. I was acquainted with him and knew he had a violent temper. I believed that I could prophesy with a surety that he would humiliate her. I could see the heartache and unhappiness and grief that would be her lot. Apparently I had succeeded, and she refused to associate with Mr. Waldner any more. Scarcely six months later they were secretly married. Now they have a child, a lovely girl, ten years old. Dora wished to have the little child blessed and entered in our Church record, but the father would not allow it. Nor would he permit her to have the child baptized when she was eight years old. He would not even let her go to Sunday School. Now this child is deathly ill—double pneumonia. The doctor has said that he has done all that the science of medicine can do. He does not expect the child to live through the night. Poor Dora is on the verge of despair. She says that she is certain that if the elders would bless the child the Lord would certainly make it well again, but her husband will not permit it. He has threatened us. Whoever enters his home will be thrown down the steps. Dora says that the child is the one thing that has made her life worth living. If she were to lose her child then she would put an end to her own life. The poor woman is desperate. However, what can we do? We were extremely sorry for her, but the man will not listen to reason. We are helpless.

(Robert Schirmer was deeply moved, and his family was filled with deep sympathy for the sorrowing mother. Renate had gone to the window and stood behind the drapery to hide her emotion. A few days ago her lover, Karl Forster, had urged her to leave the home of her parents and go to Paris with him. There they would be secretly married. He said he had prospects of a position there, and, since Renate did not have her "right" and her "freedom" at home, she was to take her destiny into her own hands and go to Paris with him. She had promised to give her answer to him on the following evening.)

Hans: Now do you see, Walter? Your opinion of "freedom" is not correct. The thing is not so simple. To be free does not mean simply to act according to one's likings.

Veronika: Father, let us not go to bed without having found a correct explanation for what freedom really is.

Father: Well, after all that has been said we will try to reach a correct idea of freedom. We will begin with the youngest and then each will respond in turn. Walter, you may begin.

Walter: Very well, here is my explanation: I am free to do what I like if I do nothing wrong.

Father: That is not at all bad, Walter, for a ten-year-old boy.

Veronika: Freedom means never to do anything bad, but always to do good.

Father: There is nothing to be said against that, Veronika.

Hans: Well, I assume freedom means to do that which those who have authority tell me to do.

Father: Renate, now it is your turn. What is true freedom?

Renate: I have already said that I believe there is no true freedom.

Father: Well then, we will hear from Alfred.

Alfred: I have just looked it up in the *Ready Reference*, Father, in order to see what is to be found in the Bible on this topic. The Saviour said: "And ye shall know the truth, and the truth shall make you free." (John 8:32.) "If the Son therefore shall make you free, ye shall be free indeed." (John 8:36.) And Paul wrote to the Galatians: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." (Gal. 5:1.) It is my opinion that the Gospel is the complete law of freedom.

Father: Mother, you have not said one word about the question. Won't you tell us what your conception of freedom is?

Sister Schirmer: Well, according to all that has been said here, I am quite convinced that freedom consists of obedience to law, and that everyone who does what he likes will fall into slavery, if by chance he does not happen to like what is right.

Veronika: Now it is Father's turn.

Father: Well, you have not left much for me to say. Your explanations are all good. I too cannot conceive of freedom without obedience to law. Everything we see around us—the animal kingdom, the plant kingdom, and the mineral kingdom—is directed and controlled by law, and fulfils the measure of its creation. Man is the only exception. Not because it must be so, or because it would be right so, but because by virtue of his free will he often does not want it otherwise. Each time, however, when he violates the law, he must pay the penalty. Even the birds in the air are not free. And the air in which they fly is not free in the sense of lawlessness, because it too must conform to a law. It must accompany the earth in flight through space; it must consist of certain elements which must be present in a definite quantity and relationship. If this relationship is disturbed—for example, in a crowded room which is poorly ventilated—then death and destruction begin their work.

Our wonderful mountain brooks are free, and yet they follow the law of gravitation. These streams cannot turn around and

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THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, MAY 16, 1935

EDITORIAL

WHAT IS THE LAW OF TITHING?

RECENTLY an elder in one of the branches of the Church suggested that a statement as to what is the law of tithing be made in this column. We are glad to write a few lines on the subject of tithing; but in doing this we wish it clearly understood that we are wholly unable to add anything to the plainness and clearness of the Lord's statement of the Law as found in Section 119 of the Doctrine and Covenants. From verse 4 we learn that the saints "shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."

We think this great law cannot be stated in simpler words or stated more directly or plainly. Hence, the only question that may arise is: What do the words mean? There is perhaps only one word in the statement that might be misunderstood—the word *interest*. What does interest mean, as here used? Ever since the law was given, July, 1838, we believe the word interest has been understood to mean income received—money or its equivalent. If during any period of time the income of a member of the Church is £1, £10, or £100, say—this being for his personal use and to be spent in any lawful way he pleases—for living expenses, entertainment, education, investment, etc., then one-tenth of each of these amounts is a tithing and, according to the law, should be given as such.

But, it might be asked, "Are there no exemptions? Suppose the income is 30 shillings a week and it takes 30 shillings for food, rent and clothes—all necessities." Let us ask what would happen if the income were reduced to 27 shillings? Obviously the person would still find a way to live—many live on less than 27 shillings per week and many require much more. We recently read of a case in court where a divorcee was asking for £3,000 per year, claiming this was necessary for her living expenses. As the Lord stated in the law there are no exemptions. That is to say, "interest" for tithing purposes is understood to be what we get and have for our own use and that of our family.

A sister recently came to us for information as to what tithing in her case means. She had gone into business and wished to pay a full tithing. Her question was whether she should pay one-tenth of the gross receipts of the business, making no deduc-

tion of sums paid for help, store-rent and other operating expenses.

What was the right answer to give this devoted sister? The key is found in the preceding paragraphs of this article. For tithing purposes the business man's *interest* is the profit on his operations, that is, the amounts that belong to him personally after the costs of operating the business are paid. When we begin making exemptions on our personal incomes we shall find it easy to conclude in most cases that no tithing is due.

Now in the matter of tithing, as in all other matters, would it not be well to try to find out what the Lord wants us to do and then do it? He never asks us to attempt the impossible, nor even to do an unreasonable thing. He does ask us, however, to put our trust in Him, to rely wholeheartedly upon His promises. If we are worthy of His blessings we shall not be disappointed, for He will not fail us. This is the testimony of all His faithful saints.

When tithing is paid freely and fully, with a pure and unselfish desire of doing the Lord's will, there are always compensating blessings, blessings of far greater worth than the value of the money paid. No sincere, honest tithe-payer ever loses, but always gains, by keeping the law of tithing. Among these blessings is the companionship of the Holy Spirit which brings more genuine joy and satisfaction than all the gold in the Bank of England could do. There are countless ways in which the Lord may bless us; for example: preserve us from many kinds of handicaps—sickness, ill-luck, misfortunes, etc.; grant us various gifts of the Spirit, such as faith, love, tolerance, understanding, etc.; multiply or increase our material blessings, etc. Of these, of course, the gift of faith and other favours of the Spirit are the greatest.

But it should always be remembered that tithes are *free will* offerings. No one is compelled to pay them. And unless they are given freely and with pure motives the promised blessings may be withheld. It is the heart that the Lord wants. There is no better test of heart devotion than 100 per cent tithe offerings. And one actuated with this degree of devotion will rarely be much in doubt as to what a full tithing is. Let us repeat, it is "one-tenth of all their interest annually."—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICE—The annual spring conference of the Newcastle district will be held on Sunday, May 19th, in Bewick hall, West Road, Gateshead. Services will commence at 11 a.m., 2:30 p.m. and 6:15 p.m. President Joseph J. Cannon will be the principal speaker. Lantern lectures on Joseph Smith will be held the preceding Wednesday in Bewick hall, and Thursday in the Sunderland branch hall, 18 Tunstall Road, Sunderland, at 7:30 p.m.

FREEDOM OR SLAVERY

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flow back up the hill. The earth is free. The earth moves through space with a rapidity seventy times greater than that of a cannon ball, and yet its movement is so governed by law that astronomers can calculate where it will be at any time. They can tell when there will be an eclipse of the sun or an eclipse of the moon. The earth is never too early, never too late, but always punctual to the second, and has always been so since it was created. If the earth would be a law unto itself—as many people would like to be—and some day move out of its regular course and go its own way into space, then the balance of the whole universe would be destroyed, and what would be the result? The earth would certainly collide with other heavenly bodies and would be destroyed. That is why the Lord says in the Doctrine and Covenants in Section 88 that he who wants to be a law unto himself will run into destruction.

The inmates of our prisons, reformatories and similar institutions are such people. They do not want to obey laws. They consider freedom is the right to do what they want to do, not what they should do. And the consequences? One must put them behind locks and bars in order to keep them from doing more harm.

Poor Dora Wiedenmuller did not want to obey the laws of the Church. She was determined to be free. Today she would gladly give her right arm to be able to go back eleven years and be free again—as free as Renate and Veronika here are free.

Everything that is clean, virtuous, praiseworthy, Godfearing and obedient to law leads to health, happiness, self-respect and the respect of our fellowmen, to freedom and to honour in the sight of our Father in Heaven. But everything that is unclean, ungoverned, disobedient, and that scorns law, leads to slavery, degradation and death.

ROBERT SCHIRMER was not blind to the conditions in his own family. His wife was an excellent woman. She had given him six healthy, intelligent children. Without a word of complaint she had performed her full measure of work—from their days in poverty, when they were married, to the last years when they lived in moderate comfort. At the age of 20 she joined the Church, coming from a family which enjoyed tea-drinking. From girlhood she was so used to drinking black tea that to her it was indispensable. Since her marriage she had tried several times to free herself, especially since the children grew up and observed their mother's habit. The father knew that they were in great danger of disregarding the Word of Wisdom and to excuse themselves with the fact that mother was not keeping it. As we have seen, the oldest son had formed the smoking habit. That had been a terrible time for Brother Schirmer. That is why he was so thankful that the boy had succeeded in freeing himself from this vice through the help of the Lord and through the activity in the Church.

He was anxious about Renate. She had formed a friendship with Karl Forster, who was not a member of the Church, and, in

addition to that, was a slave to the tobacco habit. His second son, Hans, was at present the secret worry of his father. He appeared as though he, too, was forming the tobacco habit. Besides all this, Robert Schirmer knew only too well why his wife had not taken part in the conversation of this evening, and instead had turned her back on the family. Yet he felt that she belonged at his side, and that she, through word and example, would have to help him to save the children.

A sudden resolution seized him. He felt that he had a right to know where his wife and children stood. He arose, and, with a trembling but friendly voice, said :

“My wife and my children, we have just found out through our discussion what freedom and what bondage are. My hopes for time and eternity are bound up in you. With your support and your cooperation I am strong. Without them I am weak. A house divided against itself cannot stand. Shall we go through life hand in hand, obeying the laws of God and being free, or shall each go his or her way ; some perhaps fall into slavery or destruction ; yes, perhaps be lost ? I believe that a decided turning point must occur in the life of my family, and that I have a right to know where each of you stands. And you have a right to know where I stand. We all have our free agency. You must work out your salvation and I mine. Who stands with the Lord ? Who ? As Joshua said in olden times, so would I like to say : ‘Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord.’ (Joshua 24 : 15.) Now, if you have the same feeling and are willing to go with me, and to keep the commandments of the Lord, then show it by rising.”

NEWS OF THE CHURCH IN THE WORLD

Elder Reed Smoot of the Council of Twelve is one of the 108 distinguished Americans who will participate as electors in the eighth quinquennial election to the Hall of Fame at New York university. The electors vote on names of great Americans who have been dead for 25 years or more for election to the Hall of Fame. Elder Smoot was formerly senior member of the United States Senate.

Chief Scout Executive for the United States, Dr. James E. West, en route recently to Washington D.C., following a prolonged visit with Lord Baden-Powell of London, chief scout of the world, in San Francisco, said at the airport at Salt Lake City : “One out of two boys of scout age in region 12 (in which Utah is located) is a registered Boy Scout. This is the

highest in the country, but in Utah the percentage is even higher due largely to the unusually fine co-operation of the Latter-day Saint Church.” Apostles George Albert Smith and Melvin J. Ballard greeted Dr. West at Salt Lake City.

Power of the Latter-day Saint missionary system for good was pointed out by Apostle John A. Widtsoe, former president of the European mission, at the general conference of the Church in Salt Lake City. He showed that there were 15,742 living returned missionaries on the records ; 84 per cent are tithe-payers ; 96 per cent exert an influence for good in their community ; 86 per cent keep the Word of Wisdom ; 73 per cent hold positions or office in the Church ; 92 per cent are employed, and of the 8 per cent unemployed half are housewives or employed in the home.

It was a tense moment. If now his wife or one of his children would remain seated—what should he do then? What could he do?

Alfred, Veronika, Walter and little Werner arose to their feet immediately. Hans and Sister Schirmer looked at each other. She saw that her son would be willing to follow her example. She did not hesitate. She arose and stepped to her proper place next to her husband. Robert Schirmer, with heart full of gratitude, placed his arm upon her shoulder and drew her to him. Then Hans also arose.

Now Renate only was left. What will Renate do? These were anxious moments for Robert Schirmer and his wife. Slowly the curtain was drawn aside and a tall, beautiful girl, with a pale face revealing the struggle that had been fought, walked slowly to the side of her father and took his hand. Now the parents knew that their daughter was safe. With a voice full of emotion, the father said: "God bless you all, my dear ones! And now I suggest that instead of our usual evening prayer we all remain standing for a minute, and each offer a silent prayer for himself. Then you may go to bed."

After a short time, Renate kissed her father and embraced her mother, and returned to her room without saying a word.

SISTER SCHIRMER went to the kitchen and called to Hans. She closed the door softly after him. In her hand she held a package of black tea, of which half the contents had been taken out.

"My son," she said, "this innocent-looking package has been my master all my life. Because of this tea I have pained your father and have set an example of disobedience to my children. Because of this tea my conscience has accused me and I have called myself a hypocrite. When the brethren in meeting spoke on the Word of Wisdom I always believed they were referring to me personally, and that has made me unhappy all these years. But in this moment of silent prayer I have solemnly vowed never again to touch this weed. I have been a coward to let such a ridiculous thing gain a power over me. Hans, I shall go from slavery to freedom, even if it should cost me my life. The very fact that I am determined not to give in this time has made a new woman of me. And now, Hans, you see this package is only half full. There is just enough room for your cigarettes. Come, Hans, let us be free! Let us be able to look your father and all people in the eye and say: 'I am free.'"

He drew his cigarettes from his pocket and pushed them into the package of tea. Sister Schirmer walked over to the stove and dropped their common enemy into the glowing fire, and watched it turn to ashes.

Then she said: "Hans, now kiss me, and then go to bed."

On the next evening a motor car stopped at the garden gate of the Schirmer home. A burning cigarette glowed in the darkness. Karl Forster gave a long and loud honk.

A tall, well formed girl stepped out of the house door.

"Good evening, Karl."

"Hello, Renate. Hurry, sit down here in the car. Let's take

a ride and discuss our plans. I'm anxious to hear about your decision."

"No, Karl. Since we saw each other last time I have changed my mind. I have had a change of heart. Or perhaps, I should say, I have seen a new light. I see now that our plan to fly to Paris and to marry there was not only a very stupid plan but not a very honourable one. For me, at least, it would mean disgrace and slavery. That I do not want. I have decided to honour my father and my mother, to remain true to my Church and not to take part in a foolish adventure. Such conduct results in sorrow and shame for those who participate. Moreover, Karl, if ever I marry it will be to a clean young man of my own faith, a good Mormon. I would not like to get into degrading slavery, but keep my good conscience and be free."

"That is again the work of your pious, hypocritical brother—this M Man, as he calls himself. You have allowed him to deceive you."

"You must excuse me, Karl. It is not fitting for me to quarrel here with you. I am not dressed for the street, so, good-night."

With a light heart and beaming eyes Renate returned to the house.

THE END

OF CURRENT INTEREST

Jubilee—The historians are recording one of the greatest pageants the world has ever known, the Silver Jubilee of the reign of Their Majesties, King George V and Queen Mary, who, with millions of people of the British Empire, celebrated the twenty-fifth anniversary of His Majesty's ascension to the throne May 6th. In towns and cities, decorated like enchanted fairylands, loyal subjects in all parts of the Empire sang praises to God for the preservation of His Majesty, amidst touching ceremonies. Following an impressive procession through the streets of London, Their Majesties offered a prayer of thanksgiving to God in St. Paul's Cathedral, and then later in the day His Majesty, King George V, broadcasted from Buckingham Palace his greetings over the wireless to his subjects both at home and abroad.

Invention—Combination of an electric window-closer and a photocell concealed in a small bedside table enables a bedroom occupant to open his windows by the wave of

his hand as he goes to bed. The windows automatically close the next morning with the first flushes of a rosy dawn.

Sharks—The shark, the most dreaded creature of the sea, is becoming the most valuable fish commercially. Every part of its body is utilized. Its skin is used for leather; valuable oil is obtained from its liver and intestines; its head is used for glue; jewellers use its teeth; its fins are a great delicacy among the Chinese, and there are many recipes for preparing its flesh. The bones are ground into a fertilizer.

Discovery—Cobra venom was said to be a substitute for morphine in relieving pain at a recent conference of the Federation of American Societies for Experimental Biology. In addition, it was pointed out, that the venom is not habit-forming like the narcotic. The snake product is not a local anæsthetic, it was shown. Scientists pointed out that the black widow spider venom is 20 times as potent as that of the deadly rattle-snake.

THE SANCTITY OF MARRIAGE

(Concluded from page 308)

social intercourse, music, etc. These may be obtained by every child, every youth, every person in the Church who will avail himself or herself of the opportunities offered. I wonder if parents generally are doing all they can to see to it that their boys and girls are members of quorums and auxiliaries, organized for the express purpose of supplementing the home in the training of youth? Fifty thousand men and women are offering their services free of charge to give social and moral instruction and above all religious instruction to our boys and girls free. It is our duty to cooperate with them for the protection of our own children.

With the divinity of our marriage covenant, and the responsibility of parenthood ever in our minds, with temple marriage as an ideal for every worthy couple in the Church, we associate with courtship and marriage the most sublime ideals that influence human relations.

THAT youth may experience in anticipation and realization all the joy that can be found in a congenial and heaven-blessed home-life, they and we should be guided by the following safeguards:

First, substitute the present tendency toward a low view of marriage by the high ideal which God has given it. Choose your mate not alone for physical attraction, but for congenial and spiritual companionship.

Second, let us teach the young of both sexes in the sacredness of the ideals of marriage, so that they may realize that marriage involves obligations and is not an arrangement to be terminated at pleasure.

Third, instruct young girls in fundamental arts of housekeeping so that when the responsibilities of wifehood come, they may be free from the difficulties and perplexities which arise from ignorance and inexperience.

Fourth, let the marriage be so solemnized, as far as possible, at the place of residence, which will minimize the evils that follow run-away marriages.

Fifth, foster the spirit of true religion from the very beginning of home life.

Sixth, teach the young that the foundation of a happy marriage is laid before the bride and bridegroom kneel at the altar. Keep the spring of life pure and the stream will more likely flow on unpolluted.

It is time that civilized peoples realized that prevention is more profitable than punishment, and that the home is the incubator either of children of high character or of criminals. Home building, therefore, should be the paramount purpose of parents and of a nation.

May God guide and inspire us to keep intact the true Latter-day Saint home.—(Adapted from a sermon delivered in the 105th annual conference of the Church in the tabernacle at Salt Lake City.)

COMMENTING ON KIDDERMINSTER

PLANNING to attend the Mission-wide M. I. A. conference at Kidderminster at Whitsuntide are Brother and Sister John F. Bennett of Salt Lake City. Arriving in England a short time ago, they are now visiting through Great Britain with their son, Elder Richard S. Benuett, who was recently released. Sister Bennett is a member of the general board of the Y. W. M. I. A., and Brother Bennett is the oldest member of the general Sunday School board from the point of service. At the general conference of the M. I. A. in the Tabernacle last June, Sister Bennett introduced this year's slogan, "By my actions I will prove my allegiance to the Church."

* * * *

To Brother and Sister James R. Bargh of the Sheffield branch go the first reservations for accommodations at Kidderminster. Their application arrived at the mission office in London one day after the booking system was announced.

* * * *

BESIDES the large Kidderminster branch chapel, the Town hall, the Cooperative hall and the Corn Exchange hall have been secured for the use of the saints during the three-day conference. Contests in the Gleaner and Bee-Hive exhibits, recreational activities and general sessions will occupy these halls. Then too, M Men athletic events will be staged at the Whitville sports ground.

* * * *

THE Kidderminster housing committee, including Elder Stephen R. Murdock, Brother William B. Gittens and Sister Gertrude Allen, report that accommodations for nearly 300 saints have been secured, and that the committee is still hard at work obtaining additional lodging quarters.

* * * *

THE announcement that the date of the gala dance has been changed from Monday to Saturday night is expected to meet with general approval. With such an arrangement saints will be enabled to return to their homes early Monday evening.

G. HOMER DURHAM AND M. NEFF SMART

LONDON DISTRICT CONFERENCE

THE capital of the Empire, bedecked in its gay Jubilee colours and an atmosphere of thanksgiving of a people to God for the preservation of their beloved King set the stage for the annual conference of the London district on Sunday, May 5th, in the Battersea Town hall.

During the inspiring services a local district presidency was organized with Brother Andre K. Anastasiou as president, and Brothers William McCormick and Alfred J. Willmott as his first and second counsellors, respectively. Elder J. Kay Lindsay was released as district president and sustained

as supervising elder of the district.

In the morning session Sister Cissie Simmonds and Brother George Poole bore testimonies to the divinity of the Gospel. Following this session, the Priesthood and Relief Society divided for their respective meetings.

Under the direction of Elder Conway A. Ashton, Mission Sunday School superintendent, and Sister Ramona W. Cannon, Mission Relief Society president, group demonstrations and talks were given during the afternoon services portraying the aims of these auxiliaries.

Sister Rose W. Bennett of Salt

Lake City, member of the general board of the Young Women's Mutual Improvement association, who is visiting in England, bore her testimony of the Gospel. She told how her parents had been converted in England, and of her love for the British people.

During the evening services President Joseph F. Merrill told of the gifts of the Church of Jesus Christ which other religions do not have, and paid tribute to the British people in the Jubilee year, describing England as the most free and stable country in the world.

President Joseph J. Cannon explained the purpose and effects of the Saviour's death on Calvary, pointing out that Jesus Christ atoned not only for Adam's sin but for the personal sins of all mankind.

A male chorus and a mixed chorus under the direction of Dr. Ray M. Russell furnished special musical numbers during the sessions.

The evening services were attended by 205 persons.

RALPH W. HARDY
District Clerk

FROM THE MISSION FIELD

Release—Elder Richard S. Bennett, who laboured in the London district and served as associate editor of the *Millennial Star* for nearly two years, was honourably released April 28th. Elder Bennett will visit in England several weeks before sailing for America.

Doings in the Districts—*Newcastle*—District Scout Commissioner Franks conducted the tenderfoot tests for the Skelton Green branch troop on Wednesday, March 27th. At that time Brother Sidney Featherstone received his Scoutmaster's certificate.

Portsmouth—A family Sunday School was organized at the home of Brother Edward Martin, on Thursday, April 18th, with Brother Martin as superintendent, by

District President Richard G. Harston.

Liverpool—Elder Ray L. Richards addressed the young people of the Congregational Church of Burnley in their afternoon meeting Sunday, April 7th. The listeners asked several questions following Elder Richards' remarks on "The Message of Mormonism."

Several saints from nearby towns of Blackpool and Southport attended the Preston branch conference in the branch hall, Sunday, April 7th. Bible stories and short talks by members of the various auxiliaries composed the morning session, under the direction of Sister Bessie Corless. President Joseph Fielding Smith, Jr. spoke on "The Second Coming of Christ" in the evening.

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